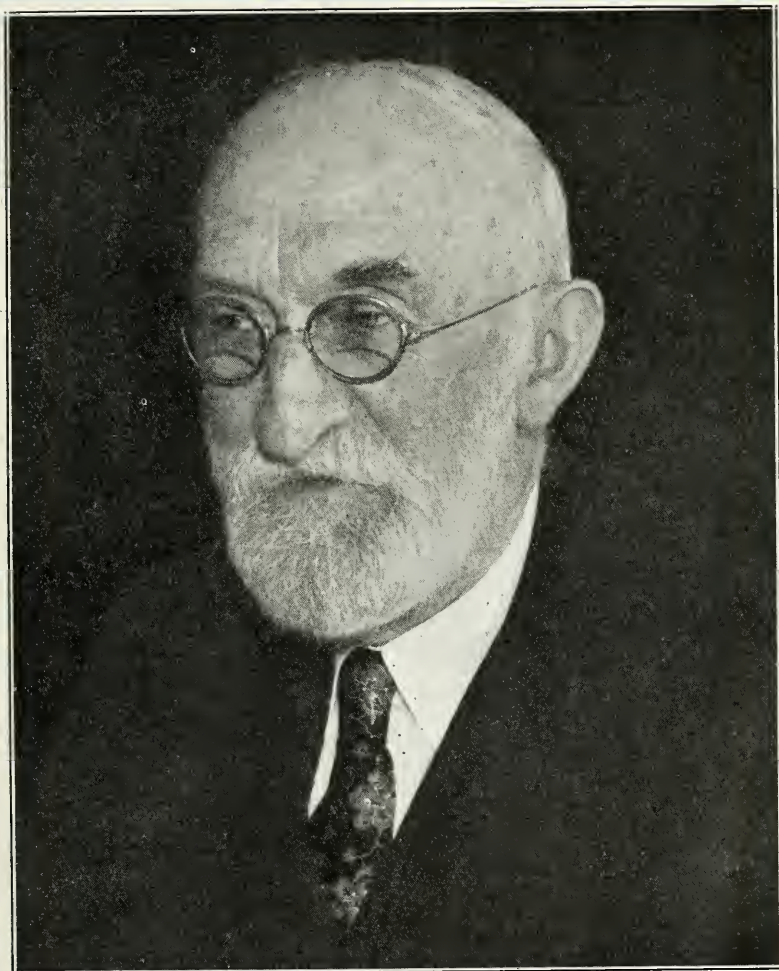


Millennial Star



President Heber J. Grant

Birthday Congratulations From Great Britain

The Articles Of Faith

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

- 1.—We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
- 2.—We believe that men will be punished for their own sins, and not for Adam's transgression.
- 3.—We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
- 4.—We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.
- 5.—We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.
- 6.—We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.
- 7.—We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
- 8.—We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
- 9.—We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
- 10.—We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.
- 11.—We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
- 12.—We believe in being subjects to kings, presidents, rulers and magistrates, in obeying, honouring, and sustaining the law.
- 13.—We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH



THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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Therefore to him that knoweth to do good, and doeth it not, to him it is sin.—James 4: 17

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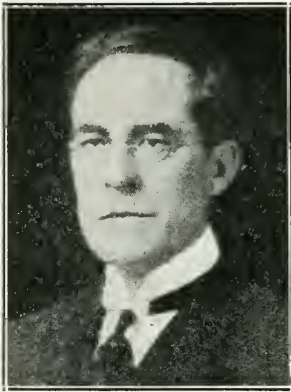
THIS WEEK'S COVER—

PRESIDENT HEBER J. GRANT, beloved head of the Church of Jesus Christ of Latter-day Saints, will observe his eighty-second birthday anniversary on November 22nd. The MILLENNIAL STAR and its readers throughout Great Britain take this opportunity of extending greetings and congratulations to President Grant. President Grant was born in Salt Lake City, November 22nd, 1856. His life has been filled with religious devotion to the Church. At 25 years of age he became a member of the Council of the Twelve Apostles and upon the death of President Joseph F. Smith in 1918, he became leader of the Church.

The cover picture is a recent photograph of President Grant at his desk in the Church Office Building. (See pages 726 and 728)

The Four Great Laws

By ELDER NEPHI JENSEN



Elder Jensen

ONCE there was an obscure peasant youth who early in boyhood felt an inner urge to express himself musically. He purchased a Jew's harp. With this crude instrument he made the evening air "hideous" to the neighbours and the folks at home. He made little or no artistic progress.

One day he heard that a noted violinist was going to give a concert at a music hall in a nearby city. The boy attended the concert. He listened with rapture to the master's playing. As he listened there came into his heart the stirring thought, "To be able to play as this master plays would be the supreme achievement." The thought intensified into a con-

viction. He went away from the concert saying in his heart, "I believe I shall become a master violinist."

This newly awakened faith led him to think of his past crude performance on the Jew's harp in comparison with the splendid artistry of the master violinist. Out of this comparison came a deep regret for the wasted time and lost opportunities. This regret helped to intensify his determination to become a great violinist.

He resolved to register at the school of the master. After working hard to obtain the means of paying the tuition, he became a student under the tutelage of the noted artist. Under the daily instruction of the master the boy became completely awakened to the sublimity of real music. This intensified spirit of music drove him irresistibly onward and upward to the heights of artistic achievement.

This is a simple story, and yet it reveals in operation the four basic laws of all progress.

The first principle that came into the life of the boy was faith. Faith is the first great principle of progress, not merely because some one dogmatically says so. It is first because no other principle can take its place as the basic incentive to progressive action. No one starts to strive for the realization of an ideal until he has soul-moving faith in that ideal.

The second principle that stirred the heart of the boy was repentance. He regretted his wasted time and neglected opportunities. This regret became a golden spur that goaded him to intensified action.

Repentance is the second basic principle of progress, not simply because some books say so. Repentance follows faith as a matter of logical sequence. It is not until we sincerely regret our neglects and mistakes that we turn from them. This regret that turns us from our blundering ways is awakened by intensified faith in the better way.

The third principle that came into the life of the youth follows the second in natural sequence. As soon as the youth had determined to attain artistic distinction he registered at the school of the master artist. Or in other words, he formed an alliance with someone who could effectively promote his musical advancement.

It is not mere dogma to say that the formation of an alliance with agencies that can aid our progress is the third law of progressive living. It is the statement of a great fundamental truth.

The fourth principle of the youth's development was his artistic awakening. Under the tutelage of the master and the life-giving power of the spirit of music, the soul of the youth was awakened to the sublimity of real art. The artistic spirit came upon him, and took possession of him and transformed and dominated his every thought and aspiration; and drove him irresistibly onward and upward to artistic fame.

It is significant that these four great laws are the ones upon which the divine Master built His whole philosophy of human progress, purification and exaltation. In His perfect plan of salvation, faith in the Christ—the perfect pattern of life—is given the first place. Repentance that purifies the heart and converts the soul comes next. This faith-inspired repentance prepares us for entrance into God's eternal university of spiritual progress and enoblement.

Baptism, fittingly symbolizing renunciation of and death to the old evil life, and rising from the watery grave, betokening a new life, is the beautiful ordinance by which we are inducted into the divine Master's great school of endless progress.

In this school we are given by authorized confirmation, the ceaseless assistance of the one perfect teacher—the "Spirit of Truth." By the effulgent light of the Spirit we are enlightened and given the power to see the infinite beauty of God's plan for our eternal advancement. By the life-giving power of this Spirit our souls are awakened and we become so intensely alive that we can feel the joyous presence of the God of all power and goodness. And by the purifying and transforming power of this Spirit our souls are purified and transformed, leaving in our hearts only the pure gold of holy aspirations.

Thus we obtain the light of light—the light of God, and the life of life—the life of God; and attain to the purest aspect of culture—the spiritual which is above and greater than the physical, the intellectual, the ethical and aesthetical. This fifth dimension of life and culture is the distinctive heritage and glory of those who adhere strictly to the four great laws of eternal progress and enoblement, taught and administered by the true servants of God.

The Soul's Fire

By JEREMIAH STOKES

HE strode through the grass to the step, took his key from his pocket, unlocked the door and went in. Carpets, chairs, table, dishes, stove and curtains were in place, but not a sign of life appeared. He drew his fingers across the table and looked at the dust they gathered.

Begin the Story Here

ANN NORTHROP, an English woman, is converted to the teachings of the Mormon Church by missionaries sent from America. Because of prejudice her parents and her husband, after a quarrel, refuse to have anything to do with her, leaving her to shift for herself until she sees fit to denounce her new beliefs. However, she joins the Church and goes to America, taking her baby twins with her, but leaving her two older children, Elizabeth and Garry, behind. Joshua and Harriet Harrington, neighbours, accompany her on her journey. In America mobs have killed the Prophet and have forced the Saints, led by Brigham Young, to leave their cities and set out on the plains with wagons and ox-teams. Tragedy strikes Ann when one of her twins dies, but she is somewhat comforted by finally obtaining money enough to send for her older children. Meanwhile Roger, who has heard nothing of his wife for two years, dreams that she is in need of him, and is so impressed that he decides to go back and see if all is well. To his dismay, he finds the place deserted and run-down.

"She's gone," he said, "deserted me, and taken the children. I played with fire when I attempted to force her to my ways; but I didn't think she would do this to me."

Looking into the kitchen, his eyes moved along the little shelf of books, and noticed that two were tied together with a band. He took them down, untied the ribbon, picked one up and read the title, Book of Mormon.

"A premeditated insult!" he exclaimed as he threw the volume with a bang upon the floor.

"This is my Bible, and she tied it together with that vicious fraud." He flipped the pages carelessly, put it back upon the table, and looked again at the odious work that lay upon the floor.

"That cursed thing," he said, "is at the bottom of all my——"

His thought was interrupted by a glance at something Ann had written upon an upturned page in the

book. He picked up the volume and read:

"I have no bitterness in my heart toward you, Roger dear, for anything that has happened between us. True Christianity, as I understand it, teaches forgiveness and supplants bitterness and hate with love. I have forgiven you and I assure you of my affection, in the hope, dim though it is, that some day, not too late, I trust, you will discover that you were impelled by prejudice, founded upon wicked falsehood, to take the course you did. It will be my daily prayer that some time the scales of narrowness will fall from your eyes, the gall of bitterness pass out of your heart, and the spirit of love for all mankind possess your soul.

"Before the ink is dry upon this page, I will have said good-bye, forever, to Ledbury and to our once happy home, now broken, oh, so badly broken.

"Ann."

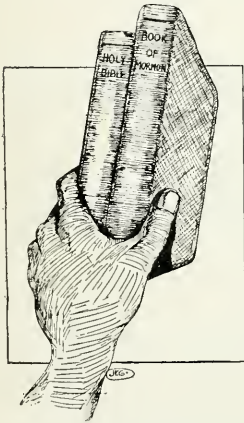
"P.S. I have underlined the fourth paragraph on page six hundred and twenty-one of this book for you to read, which I hope you will do.

"A. S. N."

"Home so badly broken," he replied, taking his eyes off the page and glancing about the room. "She did care; but where is she? What does it all mean?"

Again he looked upon the written page, now blurred and indistinct; in the midst of his emotion, he picked up the ribbon that had tied the two books together. "Elizabeth Ann's," he said, thoughtfully. Presently he looked for the reference Ann had asked him to read. He finished the sentence and there, to his astonishment he discovered something he had not seen before. He cleared his eyes and read:

"The ribbon with which these books are tied is Elizabeth Ann's. I have sealed the bow with a kiss, Roger—for you."



"He took the two books down."

He pulled the silken band slowly through his fingers. "She cared that much," he thought, "even in the face of all my stubborn cruelty."

"Why was I so blind, so headstrong and so unyielding," he lamented.

Thoughtfully he turned to the back of the book, and as directed found the designated verse, underlined and encircled as she had said. His tyranny was forgotten. Of course he could not refuse to grant so small a request. Slowly his eyes followed the lines:

"And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

"Nothing vicious about these lines," he thought. "They speak of sincerity, of prayer, of Christ, and of God." For a moment he was engrossed in meditation, comparing the hard things he had said to Ann about this new faith, with what he now saw in print.

Then he read the brief note that Ann had entered upon the margin of the page.

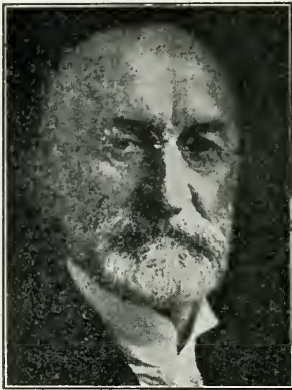
"See fly-leaf in family Bible," it said.

Turning now to the designated place he found these words:

"Roger, dear, I wonder if you have ever really prayed, sincerely, earnestly; I wonder if you have ever stopped to think that hatred against any people, no matter who they are, is not of Christ; I wonder if sometimes you do not forget that there are always two sides to every question and that hearsay evi-

(Continued on page 732)

Words Of Wisdom



THE fundamental thing for a Latter-day Saint is to be honest. The fundamental thing for a Latter-day Saint is to value his word as faithfully as his bond; to make up his mind that under no circumstances, no matter how hard it may be, by and with the help of the Lord, he will dedicate his life and his best energies to making good his promises.

All the disbelief of the world cannot change the fundamental facts connected with the Church of Jesus Christ of Latter-day Saints.

To me the fact that the spirit apparently does not grow old is one of the evidences of the immortality of the soul.

I am convinced that each and every individual can improve from day to day, from year to year, and have greater capacity to do things as the years come and the years go.

Certainly by mere exertion of the will, by mere desire, we accomplish nothing; we must put with that desire the labour to accomplish the things we desire.

I know in my heart that we grow financially, spiritually, and in every way as Latter-day Saints by doing our duty.

When men stop praying for God's spirit, they place confidence in their own unaided reason and they gradually lose the spirit of God.

There is no labour in which a Latter-day Saint can engage which brings more satisfaction than labouring to bring souls to a knowledge of the Gospel of Jesus Christ, the plan of life and salvation.

That which we persist in doing, becomes easy to do, not that the nature of the thing has changed, but our power to do has increased.

Spoken By President Heber J. Grant

The cigarette is a soul and body destroying weed.

I do not believe I will ever live long enough to pay my debts if I am not honest with God and do not put myself in the attitude that entitles me to His blessings.

At that point at which a man's tithing stops, there probably is the point beyond which he cannot stand prosperity without becoming subject to greed.

No man can teach the Gospel of Jesus Christ under the inspiration of the living God and with power from on high unless he is living it. He can go on as a member and we will pray for him, no matter how many years it may require, and we will never put a block in his way, because the Gospel is one of love and of forgiveness, but we want true men and women as our officers in the Priesthood and in the auxiliaries. A man has no right to be in a high council who cannot stand up and say that he knows the Gospel is true and that he is living it.

Other men judge us not so much by what we preach, but by the product of our preaching.

Every man among us carries on his shoulders the reputation of his Church, and as you and I live the Gospel of Jesus Christ, we bring credit to the work of the Lord.

I humbly pray that God will help you and me and every living soul who knows that this is the Gospel, to live it, that our lives may be a truth and not a falsehood, and that our very diligence and faithfulness and honesty many inspire other people to live the Gospel of Jesus Christ.



THURSDAY, NOVEMBER 17, 1938

EDITORIAL

A Word To Youth

IT is a great joy to me, always, to meet with the young people. It is a very difficult matter for me to realize that I am what they commonly call a very old man. I believe my spirit is as youthful as it ever was. I enjoy mingling with youth; I enjoy playing with them; I enjoy the sports of youth. True, I cannot take as active a part in some of the athletic sports as I would like to, but I am very happy with youth, and to me the fact that the spirit apparently does not grow old is one of the evidences of the immortality of the soul. I remember reading of ex-President Adams being met one day by a friend who said: "How is President Adams today?"

"Oh," he said, "President Adams was never better in his life, never younger, never in finer condition, but this house he is living in is becoming rather old and he is hoping for a better one in the near future."

I Hope To Keep That Spirit Of Youth

I HOPE to keep that spirit of youth. I hope to feel as much interested in the next ten years, which I hope to stay with you, in the Mutual Improvement cause, as I have ever been. In fact, I believe that the Lord does grant unto us according to our desires, as recorded in the 29th chapter of the Book of Alma in the Book of Mormon, whether "good or evil, life or death, joy or remorse of conscience," that we are in very deed the architects of our own lives, so to speak, and not only the architects but the builders, and that if we have ambition to do more and to accomplish more, God gives us the ability through our diligence. I am a very firm believer in the teaching of James that "faith without works is dead, as the body without the spirit is dead," and of course we all know that the body is of no value to us when the spirit leaves. We retain the body only a few days until we bury it.

Love For The Gospel Of Jesus Christ

NOW what I desire and the ambition of my life is that from now until my end comes I can accomplish more year by year than I have accomplished in the past, for the reason that I should have and I believe I do have a greater comprehension of the duties and the responsibilities that rest upon me and that rest upon all of us than I had many years ago. I am grateful beyond expression that as the years come and go my love for this Gospel of Jesus Christ that has again been restored to the earth is stronger, and that there is a greater desire in my heart to labour for the spread of truth and the building up of the Church of Christ here upon the earth today than there has been ever before, and I believe that ought to be the ambition of each and every one of us.

I believe unless we have ambition to accomplish things and to do things that we amount to but very little in the battle of life. I know of nothing at the present time that seems to me

sadder than to find the number of our people who are losing the spirit of integrity and devotion and ambition to do things. It seems to me all wrong. Every individual should have a desire to grow and increase in capacity and in ability to do things. Certainly by mere exertion of the will, by mere desire, we accomplish nothing; we must put with that desire the labour to accomplish the things we desire. I am sure that a young man who is perfectly satisfied with what he is doing, although he may be doing very little, and has no ambition to do more, will stand still; but I am convinced that each and every individual can improve from day to day, from year to year, and have greater capacity to do things as the years come and the years go. I believe in that with all my heart.

Rejoices In The Progress Of Our Youth

I REJOICE in the splendid progress of our young people. I am sure there is no other place in the United States where a body of young people could be gathered together who would pledge themselves, as you have done, to live one of the laws of God for the benefit of mankind. I can think of no finer, more splendid statement against the men who are working today to destroy the vigour of body and mind of people by increasing the sale of liquor and tobacco than is contained in the Word of Wisdom. The Lord says: "I have warned you, and forewarn you, by giving unto you this word of wisdom," because of "evils and designs which do and will exist in the hearts of conspiring men in the last days."

You Carry The Reputation Of The Church

I READ that in one of the eastern sections they refused to rent a hall to our Church for a Gold and Green Ball. They said they couldn't afford to have a lot of young people spoiling their napkins and tablecloths with their cigarette smoking. Our people told them there would be no cigarettes, and to have several hundred young people there without cigarettes made an everlasting impression. I have heard many comments on the fine entertainment which our choir gave in honour of its former president, David A. Smith. To see the great ballroom of the Utah Hotel filled and the room adjoining it also out in the mezzanine floor, and not see a single cigarette, why it made a profound impression on the people! And I have attended other gatherings of the same kind. Each and every one of you, my dear young friends, carry on your shoulders the reputation of this Church.

Everyone of us has in our power to preach this Gospel, and to preach it not by word but by example. I sent out over six thousand copies of a little pamphlet during the Christmas holidays, and I found one of the items I published says it better than I can say it, viz:

And now there is one more lesson for us to learn, the climax of all the rest; namely, to make a personal application to ourselves of everything which we know. Unless we master this lesson, and act on it, other lessons are virtually useless and thus robbed of their essential glory. The only living end or aim of everything we experience, of every truth we are taught, is the practical use we make of it for the enrichment of the soul, the attuning of the thoughts and actions, the exaltation of life. . . . When we do what we *know*, then first does it put on vital lustre and become divinely precious.—William R. Algers

—HEBER J. GRANT

Impressions Of Salt Lake City

By MR. H. S. TAYLOR

Cunard White Star Limited

DURING a recent visit to the United States it was my good fortune to have the opportunity of renewing my personal acquaintance with the past three presidents of the European Mission of the Church of Jesus Christ of Latter-day Saints, indeed these gentlemen, Presidents Richard R. Lyman, Joseph F. Merrill and John A. Widtsoe, together with Bishop Harold G. Reynolds, very kindly entertained me at luncheon at the Hotel Utah, Salt Lake City.



Mr. Taylor

To me, it was significant that Salt Lake City is the one American city among those I visited where the average motorist demonstrates a respectful recognition of the rights of the common pedestrian. I had previously discovered in other cities of the U.S.A. that if one happened to be in the middle of the road when the lights changed, then it was usually a race between the pedestrian and the nearest motorist. I have mentioned this first because it crystallizes my impressions of the general atmosphere of goodwill which I found pervading the city of Salt Lake.

My visit was all too brief as my itinerary did not permit a stay of longer than twenty-four hours, yet I am glad I had time to admire many of the splendid buildings including the Church Offices with its splendid interior appointments where liberal use has been made of local timber and stone. I spent a memorable two hours listening to the speakers during the final session of the Annual Conference, and in the afternoon, through the courtesy of Bishop Reynolds—who drove me in his car—I was introduced to the autumnal glory of Big Cottonwood Canyon when the occa-

sional glimpses of snow on the mountain peaks above the fringe of pines and the flaming lower slopes of aspen and shumac provided a genuine thrill.

Next followed a run across the flat plain to the mountains of the opposite side where I saw the immense Bingham Copper Mine. I was interested in the contrast between the modern housing estate which has been built for the miners consisting of bungalows with copper roofs and the old-world effect of the mining camp nearer the mine where I almost expected to see from the appearance of the buildings, horses tethered to the rails outside, but instead I only saw Chevrolets, V.8 Fords, etc., parked so closely that traffic was in fact restricted to one-way along most parts of the single village street.

It was pleasing to observe in the gardens of the houses in Salt Lake City, the same kinds of flowers which were growing in my own garden in England at that time.

The extraordinary clarity of the atmosphere, making distances of five miles look like one mile, made a great impression upon me, as this phenomenon does upon every visitor, and contributed to making my experience of Salt Lake City an event which I shall always remember. The fine, broad streets of the city were duly noted, and the solid and comfortable appearance of the private houses.

I cannot omit from this article some reference to the unflinching courtesy of the people I met in Salt Lake City, whose sympathetic appreciation of matters at home at this particular time were very welcome. In addition to meeting Presidents Widtsoe, Merrill and Lyman, I also had the pleasure of calling upon the parents of A. Ferron Forsgren, a Mormon missionary in London, from Salt Lake, who also treated me with the courtesy which typifies the residents of the beautiful western city.

Post Those Entries



THE deadline date, November 30th, for all entries in the MILLENNIAL STAR Christmas Poetry and Prose Contest to be posted, is rapidly approaching. With only two weeks remaining contestants who have not completed their contributions should be finishing them up. Entries have already begun to file in and hopes for the best contest yet are bright. For the benefit of last-minute aspirants, and there is still time for you to write that winning poem or story, the rules and prizes are again announced.

1.—The contest is open to any reader of the STAR. One person may submit as many stories or poems as he desires, but each writing must have a Christmas theme.

2.—Stories are limited to 1,000 words, and poems to 24 lines.

3.—All entries must be typewritten or written legibly in ink on one side of the paper only.

4.—Entries must be postmarked not later than midnight, Wednesday, November 30th. Address all entries to "Contest Editor, MILLENNIAL STAR, 5 Gordon Square, London, W.C.1."

5.—Prizes will be duplicate for both stories and poems and are as follows: 1st Prize, "Teachings of the Prophet Joseph Smith," by Joseph Fielding Smith; 2nd Prize, "Testimonies of the Divinity of the Church of Jesus Christ of Latter-day Saints, by its Leaders"; 3rd Prize, "A Century of 'Mormonism' in Great Britain," by Richard L. Evans. In addition a six months' subscription to the MILLENNIAL STAR will be given for the story and poem most deserving of honourable mention after the winners.

BIRMINGHAM DISTRICT CONFERENCE

SIXTY of the 262 attending the evening session of Birmingham District conference held Sunday, November 13th, at the Handsworth Branch Chapel, were non-members. The meeting was conducted by District President Norman Dunn and speakers were Mission President Hugh B. Brown, Supervising Elder A. Lucian Lewis, and Elders Marvin J. Ashton, Richard B. Mendenhall, Phillip L. Richards and Fred H. Thompson. Musical numbers were given by the Millennial Chorus and by Sister Beatrice Bennett, who sang a solo accompanied by Brother Melvin Dunn.

Speakers at the afternoon session were Elders Ralph J. Griffin, Reed R. Allen, Howard L. Risenmay,

Douglas H. Brammer, Don. C. Call, Ben K. Wallace, Samuel S. Musser, Emmett L. Brown and Burton S. Miller. Brother George E. Hunter of the district presidency conducted the meeting and music was provided by the Chorus and by Sister Bennett.

Brother William St. John Yates of the district presidency conducted the morning session and the following delivered addresses: President Dunn, President Brown, Sister Agnes P. Wallace, Y.W.M.I.A. head, Sister Marie Waldram, head of the Primary Department, Sisters Dorothy Herron and Doris Pratt, lady missionaries, and Sister Zina Card Brown, consulting adviser for the women's auxiliaries. The Chorus gave musical selections.

THE SOUL'S FIRE

(Continued from page 725)

dence and accusations never have and never can decide an issue?

"I like to read a passage of scripture that is found in Matthew the sixth chapter; I've marked it for you. It is the sixth verse. Read it, Roger."

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

"I presume, I haven't prayed like that," he confessed silently.

"Few men ever do. We leave it to our wives and mothers whose greater trials teach them the way. They're nearer God, I suppose, and that accounts for their keener powers of intuition, their greater faith."

He stood for a moment in deep meditation, and then, as if answering her question, spoke aloud. "No, Ann, I'm afraid I haven't. I've been an arrogant fool. But what has become of you and where are the children?"

He closed the book and left the silent house. The words of his little Patience, spoken in a dream, still haunted him with increasing apprehension. He hurried across the way to interview Mrs. Robson. He rapped and a stranger, short and plump, came to the door.

"Is Mrs. Robson in?" he asked.

"No, she left for America more than a year ago."

"Do you know anything about the Northrop family who lived over the way?"

"I never met the lady, but it is the talk of the village that her husband deserted her. She came to want, and left with her children for parts unknown."

"Do you know when Mr. Harrington will return?" he asked.

"Mr. Harrington? Man, he hasn't been here for nigh on to two years."

"Do you know where he is?"

"He went to America with the Mormons."

"Do you know who went with him?"

"No, I never heard; but there was quite a company of them, they say, and I guess they've had their fill of it before this. Mobs killed their Prophet, you know, and reports say they've been killing the Saints."

Roger nodded his head, thoughtfully. "Yes, so I've heard. Thank you," he said and turned away.

"I'll see Father and Mother Shipley next," he decided, and leaving Ledbury by bus, he went on to Worcester. Father Shipley was in the yard when he arrived.

"Well, well, Roger, my boy," said Mr. Shipley, cordially, "Any news from Ann. We've had never a word from her ourselves."

"Don't you know where she is?" Roger interrupted excitedly.

"Home, I suppose. She couldn't be any place else."

"Well, she isn't home and hasn't been there for over two years. Neighbours say she came to want and left the village. Did you send her the money I forwarded to you each month?"

"No, Roger," the man replied haltingly, "I withheld it, thinking that when Ann had been compelled to earn a living with her needle, as I knew she could, she would be glad to give up her folly."

"We were too hard on her. We went too far. We shut her out from coming home, I cut off all communication, and you held back the money she should have had for her support. Her trials drove her nearer to God and farther from us, and we've lost her. We've been a lot of fools goaded by the force of hate and we're all to blame. I'm going to find her. I'm going to right this terrible wrong. If God will forgive me and help me, I will make restitution, though I have to crawl upon my knees the rest of my life to do it! I'm not blaming either of you; I first yielded to the spirit of hate. I passed it on to you, and it has been a curse to all of us. I'm going to Ledbury to find the missionaries," Roger stated.

He took his hat and went out of the house.

"Wait, Roger. Wait a minute," called the elderly man following after him down the steps. Then turning back into the house he said, "Bring me Ann's bank notes, Mother, Roger must have them."

Straightway Roger went to Ledbury to find some one who knew the elders. He began his search among the neighbours of Joshua Harrington.

"We knew the men were holding meetings at Joshua's house," they said, "but since he emigrated, none of them have been about."

"Do you know where they can be found now?" he asked.

"No," they told him, "we have seen none of the missionaries in this neighbourhood for a long time."

"But somewhere in this village," Roger reasoned, "there must be Mormons who can give me the information I desire."

So he went from house to house making inquiry concerning the Saints. Days he spent in the search without encouragement; but he would not give up.

Then one evening he turned up a side street and entered the gate of a humble cottage.

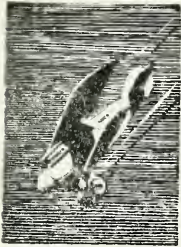
(To be continued next week)



"Hatred of any people is not of Christ."

Of Current Interest

BOMBS of a new type were recently dropped by planes participating in the Spanish War. Silk stockings and other wearing apparel were



"delivered" to the streets of Burgos, headquarters of the Insurgents, by planes of the Loyalist forces in a recent "raid," tons of material being given to the city. As might be expected, the gesture was not one of good will, but was done to emphasize the lack of such products among the Insurgent people, and was in direct answer to a similar raid on the Government cities of Barcelona and Madrid, which received a gift of bread from the Insurgents, who wished to remind the Loyalists of the lack of grain in their territory.

STOCKINGS made of an entirely new synthetic yarn are to be built by a factory in Virginia, U.S.A. To date rayon, which has proved entirely successful for most products formerly made of silk, has been comparatively unpopular for hosiery, chiefly because it was too lustrous and not elastic enough. Experiments made by the company building the new factory, and by another company sponsoring a similar project, show that the new yarn can be weaved into hosiery that will

easily compete with medium-priced wear at the present time, with indications given for even better material later. If successful, the product will likely seriously cripple Japan's silk trade with the United States.

MAYORAL banquets at Nottingham during the year of office of Alderman J. Baldwin will include no intoxicants, the Lord Mayor-elect has decided. A lifelong teetotaler, Alderman Baldwin sees no reason why he should go back on the principles of a lifetime merely because he has reached his high position. He has stated that there will be no wine even at the mayor-making ceremony. In full accord with him is his wife, who agrees that his stand is the correct one.

COAL through pipes is the latest way of delivering fuel. Two methods are offered for transporting the



substance through pipe-lines, rather than by lorry or rail as is done at the present time. The first method is to pulverize the coal and mix it with a soapy solution. It is then sent to its destination, and on arriving, is compressed into blocks. In the second method fuel oil is the liquid used, and the coal can be burned as it is delivered.

SHEFFIELD DISTRICT CONFERENCE SCHEDULED

AUTUMN conference sessions of Sheffield District will be held Sunday, November 20th, in the new Sheffield Branch Chapel, corner of Ellesmere and Lyons Roads. Meetings will convene at 10.30 a.m. and 2.30 and 6.30 p.m. The gathering for the conference will mark the opening of the new Chapel. Mission authorities will be in attendance on the occasion.

As a special part of the conference, President Brown will officially open the new chapel at 3.30 p.m., Saturday, at which time a thanksgiving service will be held. This will be followed by a grand social in the evening, which will feature a programme by the Millennial Chorus and other musical entertainment.

News of the Church in the World

MARRIED for 57 years are Elder and Sister James H. Douglas, former president and women's auxiliaries head of the British Mission. While here during the years from 1931-34 the couple made many, many friends among the people of Great Britain, and as they reported when released, "We became closely attached to the British people, and before we left there learned to love them dearly." Elder



Douglas is a prominent business and Church man of Ogden, Utah, and his wife, a daughter of the famous Pioneer mathematician, Orson Pratt, is active in social welfare and Church women's organizations. During the administration of President Douglas, 250 missionaries were in Great Britain, 92 district conferences were held, and the whole period was marked by a general lessening of the prejudice toward the Church. Their period of leadership in the British Isles was given an auspicious start by the celebration of their golden wedding anniversary the last night on board ship before landing in their new country.

From the Mission Field

Departing Missionaries—



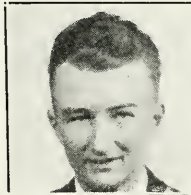
May Gardner Harriet Chamberlain

will return to her home in Delta, Utah.

Sister Harriet Chamberlain, who has laboured in Nottingham, Birmingham and Scottish Districts, and on the Mission Primary Board, was honourably released on Wednesday, November 16th, and will return to her home in Kanab, Utah.

Elder Clarence R. Silver, who has laboured in Irish District, serving as supervising elder during the latter part of his mission, was honourably released on Wednesday, November 16th, and will return to his home in Salt Lake City, Utah.

Elder LeRoy B. Skousen, who has laboured in Manchester, Birmingham, Norwich and Sheffield Districts, and as supervising elder of the last two mentioned, was honourably released on Tuesday, November 8th, and will return to his home in San Bernardino, California.



Elder Silver Elder Skousen

Sister May Gardner, who has laboured in the British Mission Office, Irish, Leeds and Scottish Districts, and as executive secretary of the Relief Society and secretary of the Y.W.M.I.A., was honourably released on Tuesday, No-

Appointment—

Elder Glen H. Grimmott was appointed supervising elder of Irish District on Wednesday, November 16th.

Doings in the Districts—

IRISH—Reorganization of the Dublin Branch presidency was effected on Sunday, November 6th, the fol-

lowing officers being sustained: President, A. Fred Horlacher; 1st counsellor, George Retz; 2nd counsellor, Herman Horlacher; clerk, Fred Mogerley. The former presidency was Herman Horlacher, George Brenner and George Retz.

Organization of the Sunday School of Dublin Branch also has been completed, and is as follows: President, Harold P. Mogerley; 1st assistant, George Mogerley; 2nd assistant, Laura Dimler; secretary, Kathleen Horlacher.

LEEDS—The M.I.A. of Batley Branch was reorganized as follows: President, Clara Clegg; 1st counsellor, Fred A. Womersley; 2nd counsellor, Lucy Ripley; Y.M.M.I.A., secretary and treasurer, Thomas Moss, Jr.; Y.W.M.I.A. secretary and treasurer, Annie Womersley.

Members and friends of the Bradford Branch Relief Society held a social on Thursday, November 3rd. The programme consisted of Yorkshire readings by Sisters Ellen Green, Mary Stocks and Clara Evans; a sketch by Sisters Ada Craven, Mary Elkington, Mary Tidswell and Clara Evans; and the remainder of the evening was spent in playing games. Refreshments were served by the members of the Relief Society.

LIVERPOOL—A Hallowe'en fancy dress party was sponsored by the M.I.A. and Relief Society organizations of Liverpool Branch on Monday, October 31st, with 85 members and friends in attendance. The guests were given a programme by members of Madame Vera's stage training school, who gave exhibitions of tap and ballet dancing, singing, comedy, and accordian solos. Liverpool District elders presented a sketch, which was followed by refreshments served under the direction of Sister Edna Gardner. Brother Redge Pitkin was master of ceremonies, and Sister Dorothy Herron, lady missionary, directed the games.

MANCHESTER—The M Men of Hyde Branch were in charge of the programme for the annual Hallowe'en party, Brother Briton Beverley directing the games and dancing. In addition to these activities, Mr. John Higginbotham told a variety of ghost stories, and refreshments

were served under the direction of Sister Avis Boothroyd. Sister Alice Clare Joynt played for dancing and games throughout the evening.

NOTTINGHAM—Mansfield Branch held a Primary concert and social on Saturday, October 29th, under the direction of Primary Mother May Cooke and her assistant, Sister Minnie Wilson. The programme consisted of a play, the dramatization of four songs, and acrobatics, as well as several individual numbers by the children. The following members of the Primary took part in the programme: Bernice Wilson, June Wilson, Billie Cooke, Jean Hewerdine, Delie Roberts, Lidy Holes, Betty Wright, Anne Wright, Audry Johnson, Sylvia Bruewn, Colen Hawberry and Nancy Thomson.

The annual Hallowe'en party of Nottingham Branch M.I.A. was held at the home of Brother and Sister Joseph Robinson recently. Supper was served, after which a varied programme was presented. Ghost stories were told by Sister Edith Shepherd, Supervising Elder Orlando S. McBride, and Elders G. La Mont Richards, Ross S. Layton and Louis C. Larsen. Community singing was led by Brother Wilford Robinson, after which games were played by the group.

SCOTTISH—On Friday, October 28th, the Edinburgh Branch held a Hallowe'en party in the branch hall with Elder Jack H. Adamson as master of ceremonies. The evening began with community singing, which was followed by vocal solos by Mr. MacDonald, Sister Dolly Stout, Mr. James Rae and Miss Margaret Rae. Miss Zuwi Hamawi told a ghost story, and Elders Max S. Barber and Carl G. Esplin presented a short skit. A special part of the programme was a fortune telling booth, with Elder Adamson doing the predicting. Elder Barber led the group in a number of games, which were followed by group participation in old-time Scotch dancing. Refreshments were served to the 50 people in attendance by the members of the Relief Society, and the singing of "Auld Lang Syne" finished the programme. Funds gained are to be used for buying new hymn books for the branch.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools.
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontillanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L. and Y Station

§—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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